

THE KOREA MISSION FIELD

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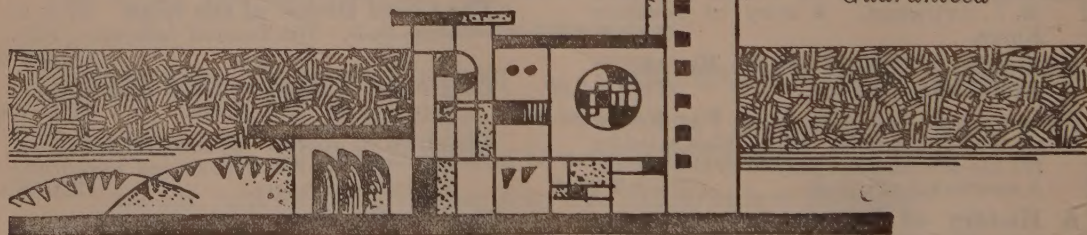
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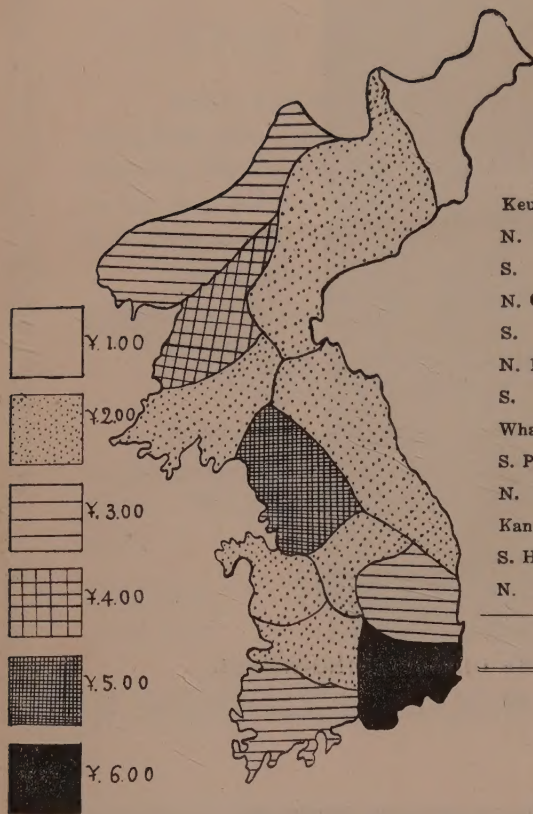


PYUNSI AND HER MOTHER AT THE OLD SPINNING-WHEEL.
(See Page 88)



TEACHERS AND GRADUATING CLASS OF MISSION BIBLE SCHOOL, CHUNJU.

Reading from Left to Right, Back Row :- Mrs. L. C. Brand, Miss E. Winn,
Miss L. Austin, Miss Ada McMurphy, Mrs. McCutchen, Miss L. Fontaine,
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Annual Per Capita Consumption for 1930 in Yen

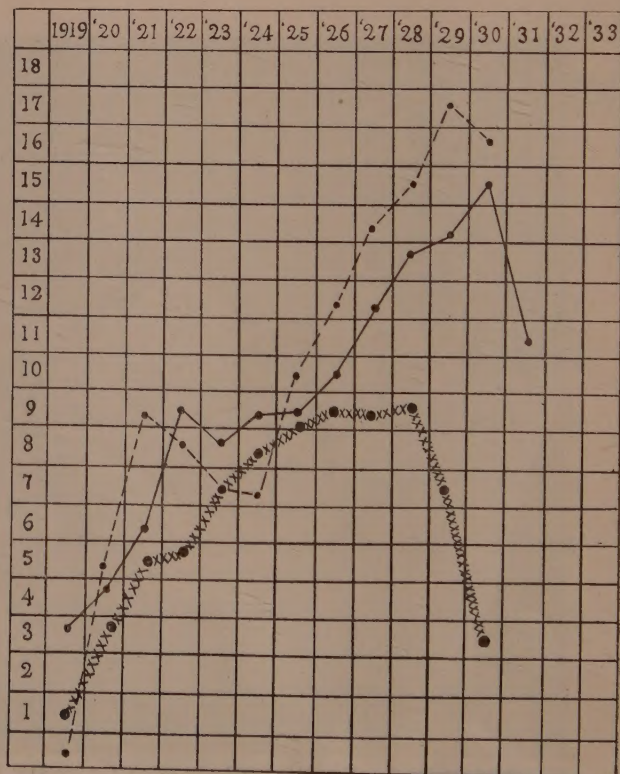
Provinces	Population	Liquor. Amt. in "Sum"	Money Expend. ed in Yen	Per Capita in Yen
Keungki	2,107,395	273,107	11,444,490	5.36
N. Choongchung	900,181	59,039	1,925,590	2.13
S. do	1,382,897	99,182	3,316,070	2.32
N. Chulla	1,503,723	86,638	3,312,820	2.18
S. do	2,333,200	178,286	6,075,230	2.60
N. Keungsang	2,416,702	249,183	8,048,640	3.49
S. do	2,135,707	318,318	12,670,310	5.88
Whanghai	1,523,475	37,724	2,847,780	1.80
S. Pyengan	1,562,739	82,958	6,776,940	4.33
N. do	1,331,681	48,836	3,914,240	2.93
Kangwon	1,487,698	101,872	3,666,700	2.46
S. Hamkeung	1,578,439	40,305	3,226,040	2.04
N. do	735,107	10,724	863,240	1.15
Totals	21,013,828	1,586,172	68,088,040	

----- Starting from ¥77,560,690 in 1919 each square equals an additional ¥10,000,000 of Government Revenue.

—— Each square represents ¥1,000,000 of Liquor Tax.

xxxx Starting from ¥45,488 in 1919 each square equals an additional 5,000 "sum" of Liquor in North Choong-chung.

(A "sum" equals a little more than a pint.)



THE KOREA MISSION FIELD

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APRIL, 1932

No. 4

A Prayer for Japan, China and Korea

The following prayer was suggest by S. C. Loung, a Chinese Y. M. C. A. secretary, for use in connection with the programme of the World's Day of Prayer for Women which calls for prayer for Japan, China and Korea as a group of neighbourhood countries :—

O God our Father, teach us to pray at this time for our countries, Japan, China and Korea, for our statesmen and soldiers and people, for all who have control of policy and for all who are leaders in the making of public opinion. Grant a new spirit in us men that in the midst of national trials our search for the truth may be more earnest than our desire to guard our rights or establish our national prestige. Give unto us a greater reverence for facts and so stir up in us the spirit of our Saviour that each may see clearly in his neighbour or opponent what it is which makes Thy love to abound towards him.

We confess our sins as a nation and as a Society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but rather would have all things added unto us now : and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All Father, the sincerity of our penitence, and help us to be true to Thee and to Thy laws.

Grant unto us peace in our time, O Lord, the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build Thy Kingdom of love and righteousness by labour and sacrifice and brotherly co-operation between men and states.

And this we pray through Jesus Christ our Lord. Amen.

Korea Through a Bunghole

BRUCE F. HUNT

“I WOULD THAT I could be always drunk and wake not for a moment;” (但願長醉不願醒) so sang Yi Tai Paiki (李太白), the Chinese Bobby Burns of the Tang Dynasty. “Every gallon of liquor holds a hundred sparkling rhymes” (一斗詩百篇이라), “If Heaven had not loved wine there would have been no wine stars in the sky; If Earth had not loved wine there would have been no springs of wine.” (天若不愛酒 酒星不在天地若不愛酒 酒泉不在地). These and thousands of other lines and couplets from the brush of this effervescent poet are found on the walls of Koreans throughout the country. I am sure he is the best known poet in Korea, for, like his Scottish rival, the common people love him. His life was one drunken orgy of versifying and it ended in a drunken grapple with the moon, which he saw dancing beneath the prow of his boat one balmy summer evening. When he died the winds and heavenly bodies are said to have breathed a sigh of relief, so unceasingly had he bandied them about in verse.

But I did not start out to write a thesis on China's Bobby Burns; I only mention him to show what good society the liquor traffic has been privileged to enjoy in Korea, and to remind us how deeply it has twined its tentacles around the very heart of the nation, takings its place at every social and religious function, from the baby's first birthday party, when daddy treats the guests, through the sealing of the marriage vow, past countless drunken holidays, until it finally attends him at his funeral. Nor does it leave him there, for during the centuries to come his tortured soul must return at stated intervals to take a paternal whiff of the vile stuff, even if it can leave the actual drinking to the generations that follow, worshipping at the ancestral tablet.

Shortly after my return to Korea, three and a half years ago, I had one of the severest shocks of my life. I had been noticing, with great satisfaction, the many bicycles employed in pedaling “milk,” for so I thought it was. I often saw them starting out with four or five one gallon cans hanging to their handle bars and a couple of kerosene tins rigged on behind. Of course, I would have liked to have seen the cans a little cleaner, and the white “milk” washed from the sides, but I marvelled at the wonderful transformation that had taken place in this country during my nine years' absence, for, from a loathing of milk, the people seemed to have acquired a craze for it (judging from the quantity I saw being delivered every day). So much did I marvel at this “milk craze” that I finally mentioned it to a friend.

“Why no,” he replied, “the Koreans don't drink much more milk than they used to.” When I expostulated with him, telling of the bottles and cans which I had seen going out, he told me that it was a liquor craze and not a milk craze that I was witnessing. (In the southern provinces a great deal of a coarse kind of fermented liquor, made from rice and looking much like milk, is consumed). The shock was so great, I took to the stump immediately.

Accurate statistics are hard to get and when you do get them they can be made to prove almost anything. I have at last been able to lay my hands on a few statistics for the year 1930 which came direct from the Government. These, together with those found in the Government General Reports, are the basis for any statements made in this article. The diagrams facing this article show some of the findings. It will be noticed in the 1930 figures that the per capital *quantity* of liquor consumed in the South is greater than that in the North. This is due chiefly to the fact that in

the South the undistilled, cheaper variety of liquor, which can be consumed in greater bulk, is more commonly used. Very little of this kind of liquor is found north of Seoul. While the quantity consumed per capita in the North is less, there is no great difference in the money expended, this being due to the more highly distilled and expensive nature of the liquor used in the North.

I was not able to show the percentage of Japanese, living in the various provinces, on the chart, but a study will reveal that, where the larger communities of Japanese are found, there the drinking is greater. Also study will show that the provinces, having the greatest city populations (10,000 or over), spend more money on liquor than those having the same population scattered in agricultural districts.

The Government General Reports show that, with the exception of a slight fall in 1923-25, and another in 1931, there has been a steady, I might add rapid, rise in the revenue from liquor. Does this mean that more liquor is being consumed in Korea today than ten or twelve years ago? It is hard to say. The fact is, that when the Japanese took over Korea there was some kind of a liquor tax, but it was not universally enforced. While there are records of a ¥ 200,000 revenue from liquor tax in 1909, it was not until 1916 that the new liquor tax laws were inaugurated and, even then, it was found difficult to enforce them all at once. In order not to antagonize the people a system of gradual application of these laws was adopted. At first licences for private manufacture were granted, or continued, for amounts not to exceed two "sum," (one "sum" is equivalent to a little more than one "barrel"). In 1827 all of this private manufacture was done away with and only licensed breweries were permitted.

Today worshippers at Confucian temples and the village clans are alone privileged to make liquor privately, such organizations being allowed to manufacture up to one "sum" per year, tax free, for use in the annual ancestral sacrifices. As the manufacture was

taken away from private individuals it was centralized in brewing companies. For a time these companies made good money and they sprang up like mushrooms over the country. In this province there is at least one brewery to a "myeun" (township) and in the larger centers there are several. This centralizing has made it easier for the government to keep track of what is actually being manufactured and consumed. Hence the increase in revenue may be attributed, in part, to more efficiency in collecting. On the other hand popular opinion backs up what the statistics seem to show on the surface, namely, that there has been a real increase in the amount of liquor consumed. This seems to be almost proved by the statistics when we notice that, even after the Government tax regulations might be said to have been efficiently effective, there continued to be a rise in the amount consumed.

Two things seem to influence the rise and fall of consumption over the period of years under observation; one of these is hard times, and the other is Government regulations.

It is interesting to compare the graph of the total revenue of the government from all sources, with that from liquor and to see that a fall in the liquor revenue generally follows, by one year, a fall in the total revenue, and likewise a rise in revenue from liquor is generally one year behind a rise in the total revenue. It would indicate that "temperance," in the true sense of the word, is not being practised; that a bad year, financially, cuts down the consumption of liquor, merely because the nation can't pay for it and that as soon as conditions improve, the country goes back to its liquor. The graph for the consumption in this province (Choongchung North) bears out this observation, for in 1929, when North Korea enjoyed good crops, the general graph for Korea showed a rise, but this province, which experienced a serious drought at that time, showed a big drop.

The centralizing of manufacture in breweries has also had its effect. In several

places I found that the people's land was gradually going into the hands of the brewers. People had mortgaged their land for drink and were not able to meet the payments, with the effect that some became too poor to buy liquor and others were roused to the situation and began temperance measures. At first the breweries were rather generous with credit, but in late years, I discover, that they are doing more of a cash business, and this has turned out to the poor man's advantage, especially in the country.

The Government looks with satisfaction on its revenue from liquor and considers it one of the elastic sources of income. In 1919, the liquor tax, which was second only to the land tax, contributed 50% of the total domestic taxes of the country and 5% of the total revenue of the country. The tax rates on liquor have been raised several times to meet emergencies in government finance. This raise has generally been made to affect the more expensive Japanese liquor rather than the cheaper Korean stuff. We appreciate the placing of the burden of taxation on those more able to pay, but we could still wish for a *prohibitive* tax being placed on even the "lowest grade."

In 1929 ¥3,962,000 worth of "sake" and "beer" were imported from Japan. The Government is trying to do away with this import, by encouraging home production to the point where it will meet the home demands. As long as the demand is present, we can hardly blame the Government for trying to meet it with home products, rather than depending on imported wares. At the same time it does sort of go against the grain when we see the Government, which is supposed to be for the people's good, sponsoring liquor shows and offering prizes for the best liquor. I was somewhat taken back to find our poor, backward, poverty stricken, North Choong-chung Province on the front page of a newspaper, as a winner in such an exhibit; but then, drink and poverty have long been friends.

I have not been able to discover any fixed policy of the Government on the liquor question. In Formosa, I understand, the liquor traffic is a Government monopoly. The Korean Government General Reports always place the statements concerning the liquor revenue in the same paragraph with those concerning tobacco. Inasmuch as tobacco has become a Government monopoly and as liquor was monopolized by the Government in Formosa, one can only wonder whether the Government is contemplating a similar step for liquor in Korea. Most Koreans, with whom I have talked on the subject, think that this is coming. The liquor trade is being handled in much the same way that the tobacco trade was handled before it was made a monopoly, they say. One official, with whom I talked, gave it as his private opinion that while the liquor traffic will probably not be made a monopoly, the beers and Japanese liquor might possibly be monopolized by the Government.

I hope the day of Government monopoly will never come. While I have not made a careful study of the Government monopolies in this country or in Formosa, it appears to the casual observer that when anything is taken over as a monopoly, immediately every effort is made to increase not only the manufacture to meet the demands, but to increase the demands to keep up with a program of increased manufacture; for then, increased revenue comes only with increased sales.

I have been pleased to find that the teachers in the public schools, while they themselves drink, are for the most part against drinking for their pupils, and the school children have a head-knowledge of the evils of drink, even if the example set them is not so good.

In speaking with an official in the local Government offices, I was told that, naturally, the big revenue from the liquor traffic is much appreciated by the Government, but that the Government is not interested in making a

country of drinkers and that it sympathizes with efforts along the line of temperance. In certain localities, at least, I know this to be a true representation of the Government's attitude, we only wish that it were the rule.

To sum up :

(1) Liquor traffic was on the increase until 1930.

(2) The traffic has had a set back during this period of world depression.

(3) Heretofore consumption has risen and fallen in direct proportion with the general prosperity of the land and, unless a change of heart can be brought about, we can look for a day when the country will be permanently bankrupted and there won't be any prosperity.

(4) The traffic is greatest where there is a large Japanese population (the Government General Reports openly attribute the increased liquor traffic to the growing Japanese population) or where there are salaried people. We should turn our efforts, therefore, towards the land and to the city populations.

(5) Drinking is on the decrease in the country sections. We should continue our programs of education in the country districts to confirm the already promising tendency. Farmers are more ready to accept and act on

information which is liable to be of benefit to themselves and their families.

(6) The Government is interested in two things; (a) The revenue from the liquor tax; (b) Meeting home demands with home products.

Under present conditions the Government increases its revenue by raising the tax, and the private producers have to worry about the wherewithal. Should liquor become a Government monopoly, larger revenue would come only by larger sales, and the Government would become directly responsible for creating the demand for liquor. The figures before and after the establishment of the tobacco monopoly bear this out. Pray that the Government will not feel called on to make a liquor monopoly.

We can help the Government in this matter if at the same time that we are talking against this industry, which provides such a fat income, we talk in favor of and boost all those efforts in land, agricultural, and trade improvements, which the Government is fostering.

(7) "The preaching of the cross is to them that perish foolishness; but unto us who are saved it is THE POWER OF GOD.

DO YOU KNOW?

1. What great poet of the Orient is called the "Bobby Burns of China?" (page 68)
2. Is tobacco a government monopoly in Korea? Is the liquor traffic in the same class? (page 70)
3. Is drinking on the increase in Korea? (page 71)
4. Who was the beloved missionary leader who arrived in Korea forty-seven years ago
this month? (page 72)
5. What is the "Central Council?" How is it composed and what are its functions? (page 73)
6. How many poor families received gifts of rice from the Salvation Army at Korean
New Year time? (page 78)
7. What is Mr. Gandhi's recognized attitude toward missions? (page 79)
8. How the Late Mrs. Ada Hamilton Clark is kept in mind at Chunju? (page 84)

"Lest We Forget"

Evangelization ; the Ministry of Witnessing.

"They went everywhere preaching the Word" Acts 8:4

R. C. COEN

THEN

NOW



FOURTY-SEVEN YEARS ago this month the Rev. H. G. Underwood, the first Protestant evangelistic missionary, arrived in Korea. He began his work immediately in Seoul and within one year baptized the first convert and held the first communion service—all done secretly for fear of the authorities. In 1888 he began the extensive itineration which has been so characteristic of the work in Korea. During the next two years he twice went all the way to the northern border and back, and at Sorai, in Whanghai Province, 250 miles from Seoul, he established the first church outside the capital. Other missionaries arrived and began making similar tour in other parts; Rev. J. S. Gale, 1889, in the south-east provinces; Rev. J. H. Davies, 1890 in the south-west province; Rev. S. A. Moffett and Rev. J. S. Gale, 1891, all the way north into Manchuria, and still others elsewhere. Thus in that first decade the Word had been preached in every province, converts were scattered here and there the length and breadth of the land, and mission stations and church groups were established and became centers from which still more extensive and intensive evangelistic work was carried on.

The great underlying principle of Christian work in Korea has been 'every Christian a witness.' The words "everyone" and "everywhere" have been key words. The progress of the work may be measured in terms of the way in which EVERYONE (missionaries, Korean pastors and Bible women, church officers and church members, men, women, and children) went EVERYWHERE (at home, in the homes of relatives and friends, in guest rooms, in market places, in trains, etc) PREACHING the WORD. The results justified the methods. The early workers set the example; success followed their efforts; there is no other way.

To-day near the end of the first half century's work in Korea, as we take stock of our past achievements and evaluate present activities and future prospects, we are strangely torn between a spirit of boasting and foreboding, of hope and fear. On the one hand, we think of our force of more than 450 missionaries, hundreds of installed Korean workers, tens of thousands of church officers and members; of our organization of thousands of church groups all over the land, of scores of Christian schools, hospitals, and asylums, of our Y. M. C. A.s, and Y. W. C. A.s, Young People's Organizations, the Korean Church's home and foreign mission enterprises, etc., we think of all these actual and potential agencies for the completion of the evangelization of Korea and we are both glad and proud. We have come a long way; much has been accomplished; we are all set for greater things; there are so many more to do the work; so many more places to work; and all places are so much more easily and quickly accessible than formerly.

But on the other hand, we see that our statistics have shown but slight, if any, increases in recent years; we observe that fewer people do personal work with the old time zeal; we note that while the Word is preached still, it is largely for the edification of the Christians rather than for the evangelization of the non-Christians; we behold these things, and sense a crisis in our work, question some of our activities, call ourselves back to first principles, set ourselves once more to the fundamental and all-important task of "going everywhere PREACHING the WORD," and measure all our workers and our work by this standard.

Let us preach the Word everywhere and all the time! Our glorious past commends it; our present crisis demands it; our vast numbers and equipment encourage it, the unreached millions challenge it; and our Lord commands it.

The Central Council

J. S. RYANG, D. D.

General Superintendent of the Korean Methodist Church.



SINCE THERE ARE quite a few people who do not yet know what the Central Council is, it may be well to write a few lines about it. For the sake of convenience, I may be allowed to answer some questions about it.

1. What is The Central Council? When the Commissioners on Methodist Union in Korea were setting up an autonomous Methodist Church in Korea, they provided an official connecting link between the newly born Church in Korea and the Mother Churches in America. This connecting link has been styled "Central Council," the constitution of which was drafted by the Commissioners and adopted by the First General Conference of the Korean Methodist Church without any change or modification.

2. What is its purpose? The Constitution says, "In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council."

3. How is it composed? The Central Council is composed of thirty-five members, thirty-two elective and three ex-officio members. Of these elective members sixteen are Koreans and sixteen are missionaries. Then the two Bishops who are officially appointed to Korea from the Methodist Episcopal Church and the Methodist Episcopal Church, South, together with the General Superintendent of the Korean Methodist Church are ex-officio members.

4. What are its functions? The Constitution of the Central Council specifies nine points as its functions, but they may be divided up into two main divisions as follows:

- a. To pass upon all estimates for all the work, transmit the same to the Boards in America, receive the appropriations

from the Boards and distribute them to the various forms of work.

- b. To "see" the appointments of the missionaries to the various institutions, to request for more missionaries through the Boards and to "control" the mission institutions which are owned and maintained by the Mother Churches.

Judging from its functions, it is obvious that the Central Council is intended to take the place of the "Mission" of the Methodist Episcopal Church, South, and the "Reference Committee" of the W. F. M. S. and the "Finance Committee" of the Methodist Episcopal Church in Korea. So the Central Council is more of "Mission" than of "Church." I may add here that every point of functions was written and insisted on by the American members on the Commission.

5. Has it anything to do with the policies of the Korean Methodist Church? The Constitution of the Council says, "To integrate as far as possible all institutional work, educational, medical and social-evangelistic, with the general policies of the Korean Methodist Church." The policies of the Korean Methodist Church shall be shaped by the General Conference, the General Board and the Annual Conferences.

6. How often does it meet? Three regular meetings per year and special meetings at any time, if necessary, have been provided for in the By-laws, but we had four meetings during the year 1931.

7. Why was it named? Every member of the Commission had an idea of providing some appropriate means to connect the Korean Church officially with the Mother Churches in America, but the name, "Central Council" was adopted largely because of the fact that the General Conference of the Methodist Episcopal

Church, South, had already adopted and made provisions for it.

8. What does the Discipline of the Methodist Episcopal Church, South, say about it? In the Discipline of that Church, 1930 edition, pp 50-52, sections 83, 84, and 85, we find that it says, "In foreign fields where there is an autonomous or independent Methodist Church which is affiliated either organically or otherwise with the Methodist Episcopal Church, South, and the Board of Missions, there shall be organized a Central Council to be composed of national members of the autonomous or independent Methodist Church and missionaries working in that field, which Central Council shall take the place of the Mission." The Discipline has provided four things. (1) The Central Council shall be composed of the national members of the autonomous Church and missionaries working in the field. (2) A constitution for the operation of the Central Council shall be prepared by a joint committee and be approved by the Board of Mission. (3) The Central Council shall take the place of the Mission. (4) The Central Council shall send two clerical delegates, one national and one missionary, to the General Conference, whose rights and privileges shall be the same as those representing the Missions of the Church.

The constitution and by-laws of the Central Council were approved by the Board of Missions at Nashville in May, 1931. So the Central Council, so far as the Methodist Episcopal Church, South, is concerned, is a legal body and an integral part of the Church, which is competent to take the place of the Annual Conference and the Mission of the Church and is competent to exercise their rights and privileges. I may add that the idea of "Central Council" was originally conceived by Dr. W. G. Cram, General Secretary of the Board of Missions of the Methodist Episcopal

Church, South, who drafted the laws concerning it at the General Conference in Dallas, Texas, in May, 1930. I am sure that he represented the mind of the Church in that piece of work.

9. What has the Methodist Episcopal Church said about it? The General Conference of the Methodist Episcopal Church has not yet had an opportunity to act upon the Central Council, but judging from the actions of its leaders, including the secretaries of the Board of Foreign Missions and those of the W. F. M. S., the Methodist Episcopal Church is regarding the Central Council as its legal successor in the work of administering the affairs of the Church.

10. What does the Central Council need? We have had only four meetings so far and we are not yet fully acquainted with it. As it is a new thing we are just experimenting in it, in order to improve our work of establishing the Kingdom of God in Korea. Under these circumstances we need a full and hearty support of the Mission Boards and the missionaries working in Korea. In June, 1930, I heard Dr. Ivy Lee say in his commencement address at Vanderbilt University that he had heard an Englishman say, "The American people are a strange people. They invented the Treaty of Versailles and refuse to sign it. They invented the League of Nations and refuse to join it. They invented the cocktail and refuse to drink it." It is gratifying to know that all parties concerned have officially approved the Central Council and that the Mother Churches are supporting it heartily. But I am just telling this for the benefit of the American people who always appreciate jokes at their own expense. We hope and pray that He who gave his life for us may show us the best way as we go along and help us to improve our efforts by following His way.

My Beliefs

*By Chas. I. McLaren, M. D., Professor of Neurology and Psychological Medicine,
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R. C. G. JUNG of Zurich has recently made a statement of quite exceptional interest and importance, concerning the cause of the so numerous mental and psychic patients produced by the present world depression. Jung ascribes these breakdowns to the loss of faith. In his opinion every crisis shakes the individual confidence which is the foundation on which the whole structure of a person's daily contacts and activities rest. This faith or confidence (he says) is necessarily hurt whenever some outstanding object of one's daily contacts suffers misfortune or discredit: hence the increasing number of nervous breakdowns in an epoch such as ours.

Dr. Jung looks to analytical psychology as a means by which faith shall be restored. The orthodox Freudians, in like manner, rely upon the Psycho-analytic method with its special emphasis on the subconscious libido (or sex). It is not difficult, I think, to demonstrate that neither the theories of Jung nor of Freud (true and useful though they be in part) hold a dynamic sufficient to build up the faith of a shattered personality.

It was well said by Dr. Brown, in an address to the Psychological section of the British Association for the Advancement of Science, that the so-called Psychoanalysis of Freud might better be termed an "Autognosis." In so far as it is true, it is, of course enormously important, and clears away the sand and debris, so that, rid of these, the personality may be built up on the solid foundation of the realities of its own condition and nature. Is it not deeply significant in this connection to remember that the fundamental word of Socrates to the men of his generation was "Gnothe Seauton"—Know thyself?

We have been told that creeds are out of date; I think not, because belief is not out of date, nor ever shall be. Literally, we live

by faith, for faith is the condition of the life of the psyche. The only persons, to my knowledge, who believe nothing are the amants, individuals without minds: all others believe something, though often the system of belief is woefully inadequate. I remember enquiring once of a patient, "What do you believe?" He replied, "I attend a Christian school." I told the young man (not unnaturally he was a neurasthenic) that such a belief was not strong enough; by it he could not overcome the world. I asked another patient in what he believed; he told me he believed in himself. I pointed out to him that he was mistaken and that in point of fact, at that time, that in which he intimately and distressingly believed was a Government Power which was thwarting and frustrating his life's passion to go to Russia and study communism.

If I am called upon to cross a frozen river, my happy success in the venture will depend on a belief that the river is frozen firm enough to support me, and on the harmony between my subjective belief and the objective realities. If my belief, however firm and optimistic, is mistaken, I shall come to grief: and be the ice ever so firm, if I am convinced that it will not bear my weight, I shall remain in paralysed apprehension on the bank.

In a world smitten with economic depression, poisoned by class hatred, betrayed by international suspicions, menaced by war and threatened with the very destruction of our civilisation, by and into what belief shall a doctor and a practitioner of psychological medicine seek to upbuild his patients? I have sought to define my own creed. It includes these major tenets.

I BELIEVE IN SCIENCE

He would be a stranger surely to the achievement of this century who did not believe in Science. Kipling wrote true fact as well as fine poetry in his poem "Miracles."

We have seen miracles and the miracles have multiplied and grown in the 30 years since Kipling wrote. Applied Science has done "many wonderful works." Man speaks and sees across the world: man is establishing his mastery not only on land and sea, but in the waters beneath and in the air above. The loaves and the fishes have been multiplied. Pestilence has been stayed and disease cured. Dementia paralytica, till a decade ago the most destructive and deadly of all brain and mental diseases, has been controlled and a successful remedy applied. Leprosy has been cleansed: the span of man's life has been much lengthened and the average death rate has, within a generation, been cut in half.

The achievements of the theoretical science of which this applied science is the product are no less marvellous. Science has weighed the stars and has told and foretold their courses. It has analysed the nebulae and split the atom. In our day it has reached arresting conclusions about the ultimate nature of the physical world. Sir James Jeans writes of the mathematical mind immanent in the structure of "the Mysterious Universe" and another mathematical physicist has written, "For me matter is thought that has taken form, and time incarnates a logical process." Science has revealed the manner and method of the body's life function and has probed the secrets of the subconscious mind. It has read in part the chapters of the geological epochs, and though the riddle is not yet all read, it has spelled out part of the mystery of the method of the Creative Spirit in His work, through the ages, of bringing forth new species; of the mystery, too, of man's relation with that biological creation of which he is at once both crown and regent.

I BELIEVE IN PHILOSOPHY

It has not been my privilege to have had training in the philosophic discipline, but some amateurish interest therein I do possess. One of the very early memories of my thought life is that of a discussion between

my father and my elder brother on subjective idealism: to my child mind there seemed nothing difficult of comprehension (albeit I thought it a little improbable) in the idea that the external world was but the projection of the observing mind.

There is a debt beyond requital I that owe to Kant for his teaching of a "Moral Imperative" and for his postulates of practical reason—"God, Freedom, Immortality."

I shall never forget (one of the memorable experiences of my life) that day, away in a little Korean village, when reading a book in explanation of Bergson's philosophy, suddenly there was resolved for me the paradox, the fact of the reign of law and with it the other fact of indeterminism and free will.

The history of the thought of the sages seems to me to bear eloquent testimony to the fact that He who made men that they should seek God, if haply they might feel after Him and find Him, made them also with a hunger after wisdom: a hunger that has, in part at least, been satisfied by the fruits of wisdom which have been garnered in Philosophy's long search for truth.

I BELIEVE IN ROMANCE AND THE ROMANTIC IMAGINATION

As a child fairy tales to me were fascinating but unhappily, of course, they were not true. As I grow older Romance comes true and the fairy tales are all the more interesting because they are so true. Miss Farjeon convinces me when she writes:

"A lad once walked in Warwick woods
And saw the Fairy Queen,

* * * *

Not one lad in a thousand lads
Or in a thousand years
Is given eyes like that lad's eyes,
Or ears like that lad's ears.

* * * *

But by his song of Philomel
And words of moony sheen,
You'll know that once in Warwick woods
There was a Fairy Queen.

I BELIEVE IN HUMAN NATURE

I do not believe in a Humanism which exalts man and his achievement above all that is called God and that is to be wor

MY BELIEFS

shipped. I do not think that Walter Lippmann chose well his words when, concerning his ethical ideals, he used the term "High Religion;" but for the splendour of that endeavour to which he calls us; for his moral earnestness and his sincerity; for the asceticism and the refining discipline with which he challenges us,—for these ideals so finely held up before us, I render grateful thanks. May such Humanism claim more and more disciples.

I believe in Human Nature, a human nature still bearing the marks of the divine image: I believe in it because time and again it has been my privilege to see a man come to *himself* and say, "I shall arise and go to that place of truth and joy and beauty which men instinctively know to be indeed their home."

I BELIEVE IN AN INNER LIGHT

Socrates was content to die in that place of duty to which his "daemon" called him. Joan of Arc brought freedom to her beloved France as she obeyed the voices of the angelic messengers which came to her. To Confucius it was given to say, "Could I but know the truth in the morning I would be content to die in the evening." Luther spoke of a witness within agreeing with the word of truth without.

I BELIEVE IN THE CHURCH

And in the living voice of her abiding authority. We see her "by schisms rent asunder, by heresies distressed." We see her too often feeble and compromising. Yet as I read history and look abroad in the world today, more and more I believe in the Church. We see men of good will, of all religions and of no religion at all, putting forth efforts for the sake of justice and a better social order, but if the cause be beyond measure difficult and unpopular, and if the issues be those ultimate and fundamental spiritual ones which determine the lesser issues, then it is to the Church, the mystical body of all believers, that we must look, now as ever, for the martyr and witness of the truth. Who dared to see and to bear witness to the issues at stake in Imperial Rome when

the Emperor was acclaimed a God?

Because I believe in the Christian Church, in her prophetic ministry and in her oft-proved sacrificial witness to the truth, I listen in this hour of destiny for a word which shall lead the nations from old ways of overlordship to a new national polity of service and sacrifice. So the Church greatest of all peace societies, shall make peace in a world where war has been.

I BELIEVE IN THE BIBLE

I must, for it overwhelms me. It has sustained and nourished the life of my soul. As I read it the marvels of its power and authority grow upon me. Huxley found in the scriptural "superstitions about those possessed of evil spirits" the indubitable evidence that the New Testament held no authentic place as a guide in spiritual affairs. As a practising psychiatrist I have found in those same narratives the one sure clue which leads me to an understanding and some successful treatment of mental disease.

The Bible evidences itself to me as inspired of God, written for my learning.

I BELIEVE IN JESUS CHRIST

And here I write in lowly reverence. Before Him I bow. His love constrains me. He loved me and gave Himself for me. God forbid that I should glory save in the cross of our Lord Jesus Christ. He has laid His spell upon me. He has breathed on me and His Breath is Spirit and life. I believe in Jesus Christ, the Word become flesh, the only begotten of the Father, full of grace and truth.

I BELIEVE IN GOD

God who has spoken in sundry times and in divers manners. God who has come into human history. God the Father of our Lord Jesus Christ. God, whom having seen Christ, we have seen, yet God whom no man hath seen nor can see. God greater than all the manifestations and words and promises of Himself, God, I Am, Creating Spirit, Love.

I come to believe in (as St. John's gospel has it literally) "The God (Who) Spirit is."

Station Brevities

Andong

Andong has been a mission station for 21 years, but only last fall it became a railroad station. At present we are at the end of the line, but it is to be extended out to the sea-coast some time. It is a branch of the main line between Fusan and Seoul, and makes our travel much easier. We can leave here in the morning and get to Seoul that night instead of spending two days on the way as we did before the autos began to run, or in flood time when we could not go by auto at all.

When the trains started running they had quite a celebration here and we had 50,000 tracts printed for the occasion, named "The Road to Heaven," which has the same sound in Korean as "Railroad" or "Iron Road." On the back we had printed the Korean syllabary so that many who had not yet learned to read could do so. At that time we showed stereopticon pictures of the Life of Christ in the church each evening and had a sermon too. Each night a different pastor spoke and we had different pictures and each night some people decided to believe.

Chemulpo

According to the old Korean lunar calendar, the night of the full moon of the first month of the year is a night of mystery, superstition and fear. There is no desire on this night to linger over the supper dishes—on desire on the part of the youngsters to play on the village streets. No one cares to be outside the rooms after dark. On other nights the Korean family leaves its shoes outside the sleeping room door; on this night shoes and all personal belongings are carefully brought inside and the doors are locked tight. The oil lamps are kept burning all through the night and conversations are guarded and quiet. Thousands of evil spirits are said to be turned loose for the night and "Fear is abroad in the land." The people who live near the capital tie scarlet thread on their door knobs before retiring, and they eat a meal of bitter herbs. At midnight, through quietly opening doors, fearful men and women come out with straw dolls of various sizes under their arms. They steal out to place the doll near a cross-road—at the sign of the cross! If they place one or more pennies inside the little straw man and then throw him away they are sure of buying off the evil spirits, and they will have a much better chance of health and happiness during the coming year. On the other hand if they are already sick, it means certain recovery to place a coin inside the straw man and then throw him in front of some neighbor's house. For the price of the coin they have bought off the annoying spirit, and it gladly

moves into the body of one of the unfortunate persons living in this other house. Just last year some one left such a doll with a very bad case of indigestion outside our door, but fortunately the spirit did not care to enter our household—and we were richer by a penny!

These are busy days for us here. Our ten days Leaders' Bible Class is closing tonight. About a hundred laymen from over 40 churches have been studying, preparing themselves better to help in the work of the church. One hour a day has been given to discussions on improving the ways of farming, raising of rabbits, chickens, and so on. We try to relieve the economic pressure somewhat for these good people by advising them in this way. When I arrived at the church at 5:20 this morning over 200 people had braved the cold wind and snow to be at the daily day-break prayer meeting. We are having a wonderful time in our studies and yet the expenses of these institutes are very small, as some of our own better trained preachers do the teaching.

Seoul

On Wednesday and Thursday, February 3rd and 4th, the Salvation Army distributed rice to the poor and needy of the city. Some 200 families thus enjoyed New Year's Day (lunar calendar) which fell on Saturday, February 6th. Salvation Army investigators tell us that while the winter weather has not been so severe as is normally the case, real poverty has been distributed over a far wider portion of the community and many who would usually not be in need are suffering this year.

A Temperance Contest

The hour set was 7.30 p. m. Long before the crowd had been told by notices sent to the churches, by posters, and by notices distributed from autos, donated by friends, in which a small band rode, that a Fruedian Temperance Contest was soon to be held at Seung Dong Church, Seoul. An hour and a half before the time to begin the crowd was gathering, and many stood all through the evening. Approximately 1000 men and women, old and young, heard the astonishing facts, given in a very convincing way, by the contestants, two young women and five young men.

Four spoke on the subject "Liquor and the Future of Korea," another on "Alcohol and Tobacco and their Relation to the Economic Life" another on "The Home" and still another on "Temperance and How to Obtain it."

The fourth student to speak on "Alcohol and the Future of Korea," on finding that all his arguments had been used so many times by the speakers preceding him, planned a new speech while waiting his turn and even then received third place. Koreans are wonderfully gifted public speakers.

Mr. Gandhi's Attitude toward Missions

A Meeting between Mr. Gandhi and representatives of the British Missionary Societies was held at Church Missionary House, 6 Salisbury Square, London, on October 8th, 1931. The meeting was private and the only report issued at the time was to the effect that a friendly discussion had taken place.



THE MEETING was begun with a brief period of silence and the Rev. W. Paton, who presided, welcomed Mr. Gandhi and expressed the appreciation of the missionary societies at the fact that Mr. Gandhi could spare time to meet them in the midst of tremendous pressure of work.

Mr. Gandhi, after expressing pleasure at being present and at meeting those who represented a much larger audience, said :

"I am appearing before you like a prisoner at the bar, but my gaolers are friends. There must be no barrier between us, no harbouring of any grievance on either side. From youth upwards I have enjoyed the friendliest relations with missionaries throughout the world, and in South Africa I came into close touch with some of the finest of Christian missionaries. I attended your churches most regularly and also private prayer meetings and the views I express now are the views I expressed then.

"A temporary misunderstanding has arisen between you and me. When newspaper men pry into the affairs of those leading public lives the latter get misrepresented, sometimes maliciously and at other times unintentionally. Responsible men should learn from my very bitter experience not to believe generally what the reporters state. The recent report about my attitude to missions was an unconscious misrepresentation, for I got to know the source and the reporter in question. I was tired out at the time and was having exercise early in the morning. The reporter walked with me and bombarded me with questions. He did not take any notes and we spoke on a variety of topics. When I saw the criticisms and innuendoes I realised at once that I had to suffer in consequence of what the reporter wrote, even though he was friendly.

"I speak as a public worker and as an amateur journalist of thirty years standing. I know the difficulty of telling the truth and nothing but the truth, and the great difficulty of doing justice to your opponents and the greater difficulty of handling facts. Do not have doubt about their statements, send them to me and ask me about them. I have had letters from all parts of India, and from England and the U. S. A., asking me if it was true that I would prohibit all missionary enterprise and especially proselytizing. What I meant was just the contrary.

"I cannot stand for any kind of compulsion. Any suggestion that I should want legislation to prohibit missionary enterprise or to interfere with the beliefs of other people is unthinkable.

"The idea of converting people to one's faith by speech and writings, by appeal to reason and emotion, and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. Having come to us, however, through human media they have become adulterated. Holding this belief, I hold also that no religion is absolutely perfect. In the bosom of God there is nothing imperfect but immediately it comes through a human medium it constantly suffers change and deterioration. The seeker after truth most humbly recognizes this possibility. I have found that the progress of truth is impeded by the spoken word, which is the limitation of thought, for no man has been able to give the fullest expression in words to thought. The very nature of thought is limitless and boundless.

"A man of prayer believes that God works

in a mysterious way and he wants the whole world to possess the truth he himself has seen. He would simply pray for it to be shared. It passes; it takes wings.

"Shall I use a simile of which I am never tired and which you will forgive? Religion is like a rose. It throws out the scent which attracts us like a magnet and we are drawn to it involuntarily. The scent of religious contact has a greater pungency than the scent of the rose. That is why I hold my view with reference to conversion. It is good and proper that when we feel satisfied that we have found God and that God has spoken to us we should wish to share that mystery, but as God has spoken to us mysteriously we should allow that God-Mystery to flow from us in exactly the same manner.

"Whilst I criticise this part of missionary work I willingly admit that missions have done indirect good to India. There is no doubt of this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage, I gladly say, is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries. In spite of differences I could not possibly help being affected by their merit. And so you will find growing up in my Ashram unmarried girls, though they are free to marry if they wish. I am speaking not of university women but of girls who belong to the uneducated class.

"Before I knew anything of Christianity I was an enemy of untouchability. I could not understand my mother, whom I adored, withdrawing the hem of her garment from the untouchables. My feelings gained momentum owing to the fierce attack from Christian

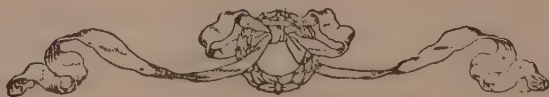
sources on this evil.

"If I want a pattern of the ideal missionary I should instance C. F. Andrews. If he were here he would blush for what I want to say. I believe that he is today truer, broader and better for his toleration of the other principal religions of the world. He never speaks with me about conversion to Christianity though we are closest friends. I have many friends but the friendship between Charlie Andrews and myself is especially deep.

"It was love at first sight when I saw him first at Durban. If you asked me whether I have noticed any laxity or indifference about his own fundamental position I would say that he has become firmer in his own faith and in the growth of love for others. I think, whereas he used to see blemishes in Hinduism, to-day perhaps he sees those very blemishes in another setting, and therefore becomes more approachable to the Hindu. He is today a potent instrument in influencing the lives of Hindus for the better in hundreds and thousands of cases.

"His Indian friends in South Africa wrote to me that he was *Dinbandhu*—brother of those in distress. He has endeared himself even to the scavenger class, the pariahs. He went to them naturally and influenced their conduct in the simplest manner, and now he is held in very great affection. If I were to compete with him as to which of us had the greatest influence with these people in South Africa, I am not sure that he would not floor me.

"I want to put all my cards on the table and I want you to do so too. I hope you will be able to say 'We listened to the old man that evening and we heard nothing that was not truthful and sincere'."



Eyes for the Blind

"Thou mayest be to us instead of eyes." Num. 10:31

ROSCOE C. COEN

THE WORDS SELECTED as a basis for this article were addressed by Moses to his father-in-law as a request that he accompany the children of Israel as a guide through the trackless and unknown wilderness as they journeyed to the Promised Land. What a beautiful parable for all of us in these words, as we think of our need for a spiritual guide for our journey through this world on our way to the Promised Land! But how much more beautiful and significant is the parable when made to apply to those who are both physically and spiritually blind! It is the purpose of this article so to apply it, indicating some of the people who have become "instead of eyes" to the blind people in Seoul during the past year.

With the possible exception of lepers, it is doubtful whether any other unfortunates make so large an appeal to, and so easily solicit assistance from, their fellowmen as the blind. Their plight needs but be revealed, and a definite plan for their relief presented, for an immediate and generous response to follow. At any rate the experience of those who began and carried on the work for the blind in Seoul justifies such a conclusion. This is not to indicate that the blind in Seoul, or anywhere else for that matter, are always adequately provided for. Quite the contrary in most cases, but it is to say that where the real needs are known the response gladdens one's heart and renews one's faith in his fellows, and to imply that the need will be more and more adequately met as they are more widely made known and suitable remedies proposed.

The inspiration for the initiation of the work in Seoul came in April, 1931, when a blind Korean, Mr. Hyung Sang Oh, who had just been graduated from the Pierson Memorial Bible Institute, expressed his desire to become an apostle to the blind in the city of

Seoul—to "be instead of eyes" to them. As he told of the almost unbelievable number of the blind; of the wretched and hopeless condition of many of them; and especially of the spiritual hunger among them, it became evident that he had a real call from God to do such a work. His call and the conditions he described, in turn, constituted a challenge to a few of us who heard of them.

A search for more "eyes for the blind" was instituted. A small sum of money was needed, at least enough to provide a simple living for Mr. Oh, who was an orphan with no means of self-support. And why should not money, which has closed so many spiritual eyes, be enlisted in the task of opening a few? Whether God guided the choice of men to be solicited, or whether the appeal was one that no man could resist, no one can tell, but the fact is that the first eight men approached gave \$12.00 each to provide the money for one year's salary. Thus the work was begun, and small voluntary gifts from those who have learned of the work have more than supplied the money needed for incidentals and so forth during the first year. Some funds are promised for next year, and other funds will come as needed.

Our immediate objective was spiritual—the evangelization of all the blind in the city, and the religious education of such as should respond to the preaching of the Gospel. Mr. Oh began his work May 1, 1931, and the results were immediate and surprising. By the second Sunday there were more than twenty who wished to have instruction. It is true that nothing succeeds like success, but it is also true that nothing creates problems like success. What were we to do with those professing Christians? Where could they meet on Sundays for instruction? In order to answer those questions another search was

EYES FOR THE BLIND

made to find those who would be "instead of eyes" for the blind. The search was short, for the Central Presbyterian (Korean) Church, right in the heart of the city, gave a room, fully equipped and heated, free of charge, and both the Korean pastor and the church officers have from the beginning assisted in the work in every way possible. Without their assistance the work could never have developed as it has done. Every Sunday now blind people from all over the city (sometimes as many as 30) may be seen slowly groping their way toward this room—their own little Sunday School—where they study and offer prayer and praise to God from 10 to 11 A. M. Many who have gone to look in upon these blind people at their worship, led by their blind teacher, seeing the stacks of shoes and walking sticks on the outside and the bright, happy faces on the inside, have declared the scene to be the most inspiring one they have ever witnessed.

But perhaps the most touching part of it all is the way these blind people love and help one another. It is not uncommon to see two of them walking hand to hand to be of mutual assistance in travel. Recently two men on their way to a meeting both fell off a rather high bridge and were injured. When Mr. Oh called on them to inquire after their condition, and to learn whether their experience would prevent further attendance, they both replied that they would come to the Sunday meetings as soon as they were able. This story reveals some of the handicaps of the work and at the same time the zeal of the workers.

Last fall one of the blind boys took typhoid fever and was at the point of death when Mr. Oh found him. He was at once placed in the Government Hospital, where he recovered, but when he became convalescent and had to leave the hospital he was too weak to walk and had no money to ride home. The officers of the Central Church and the blind Christians, most of whom are so poor they cannot even afford to pay street car fare to ride to church on Sunday, raised the money to hire a taxi to

send the boy to his home in the country. Thus they are "instead of eyes" to one another.

At Christmas time the two happiest events of the year were combined, the Christmas celebration and the marriage ceremony of Mr. Oh, the blind leader. On the afternoon of Dec. 26th, at the Central Church, in the presence of twenty or more of the blind, an equal number of other Korean Christians, and two American missionaries, the pastor of the church married Mr. Oh to a fine Christian woman who will be "instead of eyes" to him in so many ways. She is not blind; is strong of body; and has the mental and spiritual ability for assisting her husband in his work as well as for making him a comfortable and happy home—a thing he has never known before. She was a widow with a little girl ten years old. When, at the Korean New Year, this happy family called in my home, it was not difficult to see that this union was of the Lord's doing.

Following the ceremony the blind people gave a religious program including the quoting of scripture verses, a violin solo, a vocal solo, and a ringing testimony to God's grace and goodness by one of the men. Strange as it may seem, it would be hard to find a more joyful group of people than these people. Their very joy and gratitude for what seem such meager blessings moved many to tears that day and sent them away determined never again to complain of their lot.

The program was followed by a social time, a small feast, and the distribution of awards for good attendance at the Sunday meetings and of gifts to all the blind who were enrolled. All of this was made possible by the unsolicited and unexpected gifts of friends who had seen or heard of the work. It is hard to say who received the greatest blessing from this occasion, those who gave the feast or those who partook of it.

The most recent, and in some ways the most striking, offer "to be instead of eyes" to these people has come from a Christian

Korean teacher in the Government School for the Blind in Seoul. Realizing, as only a teacher can, the need for books which these blind people may read, this man offers to make 10 copies of the Gospel of Mark in Braille—the system the government teaches—for \$20, and after that any number of copies required at 30 cents each. Since about half the blind Christians are in this school and can read, what a blessing it would be to have at least one of the Gospels in a form which they could enjoy and

which they could teach to others. Every year new pupils come into this school, and those who have completed the course go out—out all over the country—and could become witnesses for Christ wherever they go. Who can estimate the ultimate influence of the work that is being done for them in the school, by Mr. Oh, and by all who, as indicated above, are willing in one way or another to “be instead of eyes” for these poor, unfortunate people.

Bible School Development In Southern Presbyterian Mission Territory

MRS. JOSEPHINE H. MCCUTCHEN



SINCE 1909 a system of Bible training for women within the Southern Presbyterian Mission has been forming to meet the needs of our women. Bible Institutes and Junior Bible Schools at Kwangju and Chunju, and a Senior Bible School for the Mission at Chunju have been operating for a number of years.

The Mission Bible School, Chunju

After several yearly classes had graduated from our Bible Institute course there was a desire for more study of the Bible and for a longer consecutive session than one month per year. We realized, too, that the Institute course was not a sufficient training for those who were to become Bible women and teachers.

Some missionaries felt it would be better to have a Bible School with a nine or ten months' session each year. Others thought a shorter session would not take teachers and pupils from the country work for so long a period and would also give time to gain experience in work between the sessions.

In 1917 the Mission gave permission for a Bible School to be opened at Chunju with a three months' course of study. A commencement was made at Chunju in April, 1918, with what was to be the Higher Bible School for

Women for all our Mission field.

The Committee in charge is composed of one representative from each of our five Stations in the South. The course provides for three grades and post-graduate work. There is also a Special Course, beginning two weeks later, for graduates from Mission Schools who wish to enter.

The one month Institutes and other Bible Schools are all busy preparing students for entrance in this School. In this way the students who complete the course have had, either in class or home studies, a glimpse of the whole Bible. In addition to the Bible, Church History, Pedagogy, Psychology, Sunday School Teacher Training, Personal Work—theory and practice—Phonetics, Music and auxiliary work are taught.

The Ada Hamilton Clark Bible School is held for six months from September until early March, and the Mission Bible School from the middle of March to the middle of June. So graduates from the former who enter the latter have only a week or ten days between sessions and, thus for that year, have nine months of study.

In the first graduating class, 1920, were Mary Chung, sixty-five years old, and Ruth Chung, forty-five. Both are still Bible women in Mission employ, and when the School is in

session Ruth Chung serves as matron and teacher.

Representatives from all our Station fields are among the graduates and each year teachers are assigned from other Stations to assist in this important training work at Chunju. Most of the evangelistic ladies of Chunju have also taught in this School.

A majority of the graduates are Bible women or teachers. A few are pastors' or helpers' wives and others are active workers in their home churches. Instruction has not always been as thorough as we would like but God has blessed the efforts, and the women are proving a great help in the work of this field.

Ada Hamilton Clark Bible School, Chunju

This school was originally known as the Junior Bible Training School of North Chulla Province and was opened on September 4, 1923. The Bible course is the same as that taught in our women's Bible Institutes, and is completed in two years of six months' session instead of the six years of one month session of Bible Institute work.

The Bible course is taught in the morning and a secular course in the afternoon. This course covers a little more than the Second Grade of Elementary School work. The purpose of the School is to meet several needs:

1st. To enable women, who want to give themselves to the work of the Lord, to obtain a preparatory training course for entering the Mission Bible School in a shorter number of years than the one month Bible Institutes.

2nd. To help young married women. A good many young men, marrying quite

young, continue their education after marriage, preparing for the ministry or teaching. Their young wives, having practically no education, are poorly fitted to become congenial companions or help-meets of the men. Then most of the boarding schools in the country have rules against having married women as students. So there is an urgent need for this kind of school for them.


3rd. To help girls over sixteen whose parents did not send them to school when younger and who are too old to enter the lower grades with little children. Some parents are willing to send them to a Bible School for a year or two before their marriage. Many of the students are not able to meet all of their expenses, so there is a small self-help department which gives two hours of work a day to a limited number. Recently more young women who have had some secular education are coming to us for Bible study.

In memory of our beloved Mrs. W. M. Clark (née Ada Hamilton) the lovely home of the School was erected by her parents, Mr. and Mrs. Hamilton, and her sister Mrs. Dearman. The dormitory accommodates 40 students. These do almost all the work of the dormitory and main building, thus reducing fees and giving practice in domestic work.

A good number of graduates from this school enter the Mission Bible School and make further preparation for life work. The married women go back to be better help-meets to their husbands in the work committed to them and the girls sent in marriage become not only home-makers but also workers in their home churches. We feel the influence of the School is far reaching.



Can Missions Renounce Renunciation?

N "The Christian Century" of November 4th there appeared a very timely and interesting article by Lewis Clayton Kitchen, of India, telling of the inspirational round table conferences he has had with the young men of that country as they sat together and sought to search out the truths that Jesus taught, trying to discover the Master's mind. The question that Mr. Kitchen brings is this, "Can the missionary renounce renunciation?" This is a burning question not only in India, but in Korea and China and in every field of the world where the followers of the lowly Nazarene are striving to know His will and to follow Him.

The economic conditions as portrayed by Mr. Kitchen are in striking contrast to those we find in Korea and in Japan proper. Nevertheless the implications are as true here as in India. Shall we confess that we frankly repudiate that part of the Master's teaching concerning renunciation, and let it be clearly understood that Christianity is not to-day a religion of renunciation, whatever it may be ideally?

We quote Mr. Kitchen. He is speaking of the group of young Indians studying the Gospel records :-

"The group made a discovery. It burst from the rebuke which Jesus made of the proselytizing propensities of the Pharisees. Naturally, the Mahatma's criticism of the proselytizing by missionaries came into the discussion. We tracked down the aim of missions and missionaries, and of the Christian church, until at last we arrived at the expression of our purpose as the sharing of the values we have found in Christ, inviting all men everywhere, Hindu, Mohammedan, animist or even nominal Christian, to the satisfaction of soul hunger that he offers, and then it came thus :

"Christianity then is not a religion of renunciation!" The term used was the pregnant one applied to the devotee who renounces "houses and brethren and sisters and fathers

and mother and wife and children and lands" for the sake of religion. India knows well the meaning of the term renunciation. And Christianity is not a religion of renunciation? Obviously not!

What Have I Renounced?

"Here I am, for example, a representative of Christianity—at least of the American variety—a teacher of the Christian religion, a *missionary* of that faith sitting among a score of young Indians, practically all with fairly good jobs and steady wages. And the aggregate income for the twenty of them is slightly more than half my missionary allowance. I live in a brick bungalow that cost probably \$4,000 while they live in mud houses that cost a few weeks' labor and perhaps \$20 each, including doors and windows if they have them. I have a motor car, furnished by the mission—even though it is in its twelfth year. Four or five of them have attained to bicycles. Every six years or so I get home to see my parents or my brother and sister. What have I renounced? Not even my citizenship!

"I have no alternative but to agree. Christianity is *not* a religion of renunciation today, whatever it may be ideally. I do not wear homespun or even a foreign-made dhoti, and have no intention of doing so. My palm-beach suit was made in America—three years ago, 'tis true! Gandhi impresses India because his homespun dhoti and bare breast are evidence of a simplification of his needs that is patent to all.

Language India Understands

"Let it then be clearly and distinctly understood that Christianity is not a religion of renunciation, that we frankly repudiate that part of the Master's teaching. We cannot company with those who said, "We have renounced all to follow thee," even though their further inquiry as to what they were to get out of it invalidated their spirit of renunciation and almost made them moderns. But

those first followers of Jesus would have made splendid missionaries to India for they talked a language India understands, even to the query, "What shall we have therefore?"

"What message then has the Christian missionary, if not a call to renunciation? Let us be consistent. As long as we preach from the front verandahs of our brick bungalows to people who live in thatch-roofed mudhouses, let us renounce renunciation! Let us preach a gospel of abundant life and let us invite men to share in the abundance of things which we possess. Let us admit with Professor Coe that if "man wants but little here below" then man is in a bad fix. And let us see that other men too have "a good supply of wants" and an increasing ability to satisfy those wants. Let us proclaim a God who can supply our needs out of the riches of His grace in Christ Jesus, but let us missionaries be entirely disillusioned about our sacrifices. Let us openly and honestly renounce renunciation.

"But having made our "renunciation," the question inescapably forces itself upon us: Will India in this generation, that has trampled upon itself to catch a fleeting glimpse of that little half-clad figure beckoning to a life of utter simplicity, readily turn to follow even a Christ who offers "freely to give us all things"? But perhaps a mahatma might be a schoolmaster to bring a nation to a Christ who "has not where to lay his head." It would seem that Christian missions in India are upon the horns of a dilemma."

The Women's World Day of Prayer

The World Day of Prayer for Christian Women has been observed in Korea since its inception, first by groups of missionaries and in the last few years by an increasing number of groups of both Korean and missionary women in churches and schools. This year a special committee was appointed by Federal Council to translate the English program for all the

churches so that there might be no duplication of effort.

Wonsan may be taken as a sample of many centers of prayer and praise that day. Here Methodists and Presbyterians united from the four city churches so that several hundred women were gathered together both morning and afternoon in services for prayer. Student choirs led the praise most sweetly and an offering was a feature of the services. The church was even more crowded in the afternoon with attentive, reverent hearers.

Korea had great honor in the choice of Dr. Helen Kim to prepare the world program for 1928. For 1932 it was prepared by Mrs. Yusufji, of Lucknow, India, and she based her plan upon the topic "Hold fast in prayer." Korean women voiced our prayers for many lands, for their rulers, their national crises and problems, their wars and distresses, their peace and unity and for blessing upon their Christian churches. Breadth of vision such as this is new to most Korean women and it brings its blessing. Then, following the sun, the Day of Prayer passed onward to China, India, Africa, Europe, and finally across the Atlantic to the Americas.

The Face of Christ

I looked this morning at the sea,
And thought of Christ by Galilee,
With longing that I, too, might feel,
Like those of old, His power to heal;
And then I prayed, "No, not my will
But thine be done. Help me to bear
What pain I must." And standing there
The salt air came and kissed my face,
The waves leaped high with curling grace.
I looked into the sea so long
My spirit calmed, my soul grew strong:
For in that long look at the sea
The face of Christ came close to me.

ELIZABETH M. BRUEN.

(Mr. Henry Bruen writes: "I found this poem, the last my mother wrote before her death last October. It was written by the sea in Atlantic City and I thought that the Sorai folks might appreciate it.")

Surgical Flashlights

BY A. I. LUDLOW, M. D.

I. Abundant Life

"I am come that they might have life, and that they might have it more abundantly." (John 10:10)

IT WAS a cold dreary day in February. The wind swept down the hill into the valley and howled about a few little huts forming the Korean village. An old woman thrust dried branches and leaves into the fireplace which warmed the mud floor of the straw-thatched house. Then she entered, to continue her watch over her daughter who for months had been confined to the floor, for the floor is the usual bed in a Korean home.

Pyunsi, for that was the daughter's name, had suffered much at the hands of many so-called physicians and sorceresses. The former had endeavored to effect a cure of her tumor by setting fire to small amounts of dried leaves placed upon her abdomen and by thrusting long needles into the growth, while the latter had sought to drive out the evil spirits of disease by various forms of incantations. Both had failed. Not only had the tumor daily increased in size but with its growth the tissues of her body had become so edematous as to render her almost helpless.

Calling some of the men from the neighboring huts, the old mother begged for assistance in carrying Pyunsi to the hospital many miles distant. At that time of the year it was no easy task to convince the men that they ought to make such a trip, but after considerable pleading they set about making a stretcher of two poles, some branches and straw mats, on which they placed Pyunsi and started on their journey. The stretcher was none too comfortable and it was with difficulty that the mother kept her daughter from rolling off as the bearers jogged over the narrow passes, up and down the hills.

About the time Pyunsi's illness began a young surgeon was sitting in his office in a great American city. After ten years of hard

work a promising future loomed up before him. Just at the time when everything seemed most propitious the Macedonian cry, "Come over and help us" kept ringing in his ear.

Perhaps it was the cry of Pyunsi broadcast across the great expanse of the Pacific Ocean. At any rate he could no longer withstand the call and as the vision of many in need rose before him he immediately wrote to the Presbyterian Board of Foreign Missions, offering his services. Within a few weeks he and his bride were on their way to the Land of the Morning Calm.

So it happened that when Pyunsi was carried into the clinic she was laid before the surgeon and his bride. Here was their first case and one which was bound to test all their skill and resources, for they had just come to take charge of the work and were not at all familiar with the hospital or the helpers.

How glad the bride was that she had graduated from a Nurses' Training School and with what zest she busied herself with the preparation of the patient and materials for the operation. When all was ready the patient was placed on a wooden table, a prayer was offered, the anesthetic given by the nurse and, with the assistance of a Korean who knew no English, the surgeon who knew no Korean began his task of removing a seventy-five pound tumor from the patient, who after the operation weighed but seventy-five pounds. The operation was finally completed and the patient was bundled up and carried across the yard and placed on the warm floor of a Korean ward. It speaks well for the resistance of the Koreans to record that this patient made a good recovery, during which time she was watched over faithfully by her old mother.

As Pyunsi's strength returned she would sit

by the doorway of the little Korean ward while her mother busied herself with an old spinning wheel.

After a month's stay in the hospital the mother and her daughter came to the home of the surgeon to thank him, then started on the way back to their little village where Pyunsi was received as one snatched from death.

A few weeks later a young Korean woman called, bringing with her a chicken which she presented to the surgeon as a thank-offering. Among other things in the house she was shown some photographs. Suddenly she exclaimed, "That is my picture," as she picked up the one of herself and old mother at the spinning wheel. She was so much improved that neither the doctor nor his wife had recognized her as a former patient.

Five months later the time came for the surgeon and his wife to take up their work at

the Severance Union Medical College and Hospital in Seoul and as they were waiting at the railway station a woman came up and greeted them. She proved to be Pyunsi, now in excellent health and weighing nearly twice as she did the day after her operation.

She told of her desire to make her life count for more and that she was on her way to Pyengyang to take a course in the Bible Training School to fit her for effective work among her own Korean women. After completing her studies she returned home and for thirteen years she served her community as a Bible-woman.

In November, 1926, she was called to her eternal home and may not the Master have greeted her with these words, "Well done, Pyunsi, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Dr. J. S. Nisbet's Semi-jubilee

This year marks the completion on the part of Rev. J. S. Nisbet, D.D., of twenty-five years as a Southern Presbyterian Missionary in Korea. During the ten days Bible class for men, recently held in Mokpo, the Korean Christians conducted an appropriate and impressive service in recognition of his faithful and fruitful missionary labors. Many expressions of appreciation came from representative Koreans on this occasion, and congratulatory addresses were made. Although actively interested in all the departments of the mission, his major work has been in the field of evangelism. Like Jesus the missionary, he has seen the multitudes, distressed and scattered, and has gone from village to village preaching and teaching. Like the apostle Paul, he has established and strengthened scores of churches. Over a period of a quarter of a century he has baptized at least 1,000 Koreans and received 1,500 into the catechumenate. "They that are teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

FOR SALE—At Sorai Beach the Cottage known as the Lizette Miller Cottage. For particulars apply to E. L. Campbell, Syenchun.

Notes and Personals

Northern Presbyterian Mission :

Birth

Rev. and Mrs. H. Voelkel, Andong, a son, William Harold, was born on March 7th.

Returned from Furlough

Rev. F. S. Miller, to Chungju
Miss L. Dean, to Chungju

Methodist Episcopal Mission, South :

Left on Furlough

Miss M. Billingsley, of Seoul

Methodist Episcopal Mission :

Left on Furlough

Miss J. B. Marker, of Seoul

Last month it should have been mentioned that the pictures then shown as illustrating Kindergarten work were supplied by Miss Bording, of Kongju, and were taken in connection with her Day Nursery School activities there.

The Annual Conference of the Korean Methodist Church held its Session from March 16th to the 22nd in the Chong Dong Church, Seoul.

WONSAN BEACH. To let for July, Bungalow Cottage, screened and furnished. Rent ₩ 60. Apply: Trudinger, Tongyeng.

WONSAN BEACH. McCutchen Cottage, furnished, to be rented for season for Yen 125.00. Apply: E. T. Boyer, Chunju.



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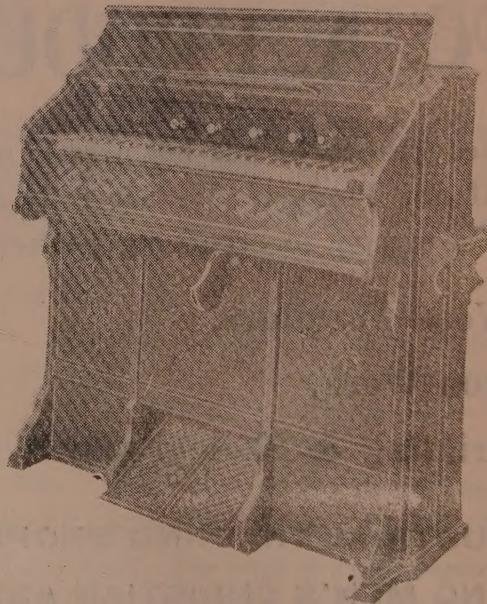
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